THE THEME OF THE EPISTLE OF JUDE

In the Gospel these are called *Fratres Jesu*, the brethren of Jesus: James and Joseph, and Simon, and Jude. Their father is called Alpheus, where James is termed, James of Alpheus: and their mother, Maria *Jacobi minoris*, Mary the mother of James the younger and of Joseph. Which Mary in another place being called *Maria Cleophae*, we perceive their father was named both Alpheus and also Cleophas. And that this Cleophas was brother to Joseph our Lady's husband. Hegesippus tells us, Therefore because Joseph was called the father of Christ, his brothers' children were called the brethren, that it, according to the custom of the Scripture also, the kinsmen of our Lord: and not because they were the children of Joseph himself by another wife, much less, as Helvidius the heretic did blaspheme, by our Blessed Lady the perpetual Virgin Mary. Howbeit some good authors say, that their mother Mary was the natural sister of our Lady, and that therefore they are called, *Fratres Domini*, the brethren of our Lord.

Howsoever that be, three of them are reckoned among the twelve Apostles, James, and Simon Canancus, and Jude. Yes and that they were somewhat more than Apostles, though less than Peter, Paul signifies, where he said speaking of himself and Barnabas: As also the other Apostles, and the brethren of our Lord, and Cephas, 1 Cor. 9.

And as Luke called this Jude, Jude of James, so he called himself in this Epistle of his, Jude the servant of Jesus Christ, and the brother of James, Matthew and Mark does call him Thaddeus, as Lebbeus also in the Greek. His feast and his brother Simon's together, the Church keeps Oct. 23, called Simon and Jude's day.

His Epistle is a criticism against all heretics, as it were a commentary of 2 Peter 2, and namely, as Augustine has told us, against those, which misconstrued Paul's Epistles and held only faith, whom he calls therefore men that transfer or pervert the grace of God into riotousness, v. 4. exhorting Catholics to be constant and immoveable from their old faith, and to contend for the keeping thereof, v. 3, and v. 20. For heretics, said he, segregrate themselves from the Church, and from her faith, v. 19.

THE CATHOLIC EPISTLE OF JUDE THE APOSTLE

He exhorts them to stand to their old faith, showing them by example, that it is damnable not to continue and be constant: 8 inveighing against the lechery, blasphemy, apostasy, banqueting of the heretics. 14 And that their damnation was long foretold. 17 Catholics therefore to be unmovable, to reprove the obstinate, to recover all not desperate, to confirm the weak, and to live themselves virtuously and without mortal sin, which by God's grace they may do.

1 Jude the servant of Jesus Christ and brother of James: to them that are in God the Father beloved, and in Jesus Christ preserved, and called. 2 Mercy to you, and peace and charity be accomplished. 3 My dearest, taking all care to write unto you of your common salvation, I thought it necessary to write unto you: beseeching you to contend for the faith once delivered to the saints. 4 For there are certain men secretly entered in, which were long ago prescribed unto this judgment, impious, transferring the grace of our God into riotousness, and denying the only Dominator, and our Lord Jesus Christ. 5 *But I will admonish you that once know all things that Jesus, saving the people out of the land of Egypt, *secondly destroyed them which believed not. 6 But the Angels which kept not their principality, but forsook their own habitation: he has reserved under darkness in eternal bonds unto the judgment of the great day. 7 As *Sodom and Gomorrah and the cities adjoining in like manner having *fornicated, and going after other flesh, were made an example, sustaining the pain of eternal fire. 8 In like manner these also defile the flesh and despise dominion, and blaspheme majesty. 9 When Michael the Archangel, disputing with the devil, made altercation tor the body of Moses: he did not infer judgment of blasphemy, but said, our Lord *command you. 10 But these, what things soever certainly they are ignorant of, they blaspheme: and what things soever naturally, as dumb beasts, they know, in those they are corrupted. 11 Woe unto them, which have gone in the way of *Cain: and with the error of *Balaam, have for a reward poured out themselves, and have perished in the contradiction of Core. 12 These are in their banquets, spots, feasting together without fear, feeding themselves, clouds without water, which are carried about of winds, trees of autumn, unfruitful, twice dead, plucked up by the roots. 13 Raging waves of the sea, foaming out their own confusions,

wandering stars: to whom the storm of darkness is reserved forever. 14 And of these prophesied Enoch, the seventh from Adam, saying, behold our Lord is come in his holy thousands. 15 To do judgment against all, and to reprove all the impious, of all the works of their impiety whereby they have done impiously, and of all the hard things which impious sinners have spoken against him. 16 These are murmurers, full of complaints, walking according to their own desires, and their mouth speaks pride, admiring persons for gain sake. 17 But you my dearest, be mindful of the words which have been spoken before by the Apostles of our Lord Jesus Christ. 18 Who told you, *that in the last time shall come mockers, according to their own desires walking in impieties. 19 These are they which segregate themselves, sensual, having not the Spirit. 20 But you my dearest, building yourselves upon our most holy faith, in the Holy Ghost praying. 21 Keep yourselves in the love of God, expecting the mercy of our Lord Jesus Christ unto life everlasting. 22 And these certainly reprove being judged: 23 but them save, pulling out of the fire. And another have mercy in fear: hating also that which is carnal, the spotted coat. 24 And to him that is able to preserve you without sin, and to set you immaculate before the sight of his glory in exultation in the coming of our Lord Jesus Christ. 25 To the only God our Savior by Jesus Christ our Lord be glory and magnificence, empire and power before all worlds, and now and for all worlds evermore. Amen.

---

5 2. Pet. 2; Num. 14:37 7 Gen. 19; fornicated- exfornicata 9 command- rebuke 11 Gen. 4:8; Num. 22; Num. 16 18 1 Tim. 4; 2 Tim. 3; 2 Pet. 3

4. Into riotousness. Divers heretics abuse the liberty of Christ's grace and Gospel, to the fulfilling of their carnal lusts and concupiscences.

5. Jesus. This is our Savior, not Joseph, as St. Jerome noted in *(ep. 17. See Abac. . 3.v.18)*

8. Despise dominion. Such be heretics that will not be subject to any superior, or that refuse to obey the laws of spiritual or temporal rulers, in which kind, especially in blaspheming the supreme spiritual Magistrate, the Protestants do pass.

9. For the body of Moses. When, why, or how this altercation or combat was between Michael and the Devil about Moses' body, no man can declare, only this we see that many truths and stories were kept in the mouths and hearts of the faithful, that were not written in Scriptures canonical, as this was among the Jews.

10. They blaspheme. He speaks of heretics, who being ignorant in God's mysteries and the divine doctrine of his Church, when they cannot reprove the things, then they fall to execrations, irrisions, and blasphemies against the priests, Church, and Sacraments, and whatsoever is godly

11. Cain, Balaam, Core. The Apostle would have Heretics especially to be known by the resemblance they have, first to Cain, in that for envy that his brother's service and sacrifice was accepted and his rejected, slew his said brother, and was a fugitive from the face and city of God, which is the Church. Secondly, by their resemblance to Balaam: who for money was induced to curse God's people, as covetousness is commonly the cause that first makes heretics and false prophets, whereupon Augustine said, He is heretic that for temporal commodities' sake either coins or follows new opinions. *(Augustine lib. de Util. cred. cap. 1)* And lastly, by the resemblance they have with the ancient and notorious schismatic Core, and his companions, who forsook the ordinary priesthood appointed by God, and would needs do sacrifice themselves without lawful calling. Such indeed be all heretics, and such be all their sacraments, service, and offices in their church, as Core's were in his schismatical tabernacles. And as pride was the cause of his revolting from the obedience of Moses and Aaron his priests and true governors: so is intolerable pride the cause of all heretics forsaking their lawful pastors and rulers, and namely, of forsaking Christ's own Vicar in earth, our true Aaron, as Bernard calls him. *(De contid. lib. 2. c. 8)* To all such forsakers the Apostle here gives the curse and woe due to the said three, Cain,

Balaam, and Core, and tells them that the storm of darkness and eternal damnation is provided for them: most lively describing all heretics, as in some we to our woe have experience by their manners in our days, in all this passage to the end of the epistles.

19. These are they which segregate themselves. The condition of heretics in the latter days, that is, ever since Christ's time, not of these only of our age. For there were many that forsook God's Church and segregated themselves from the fellowship of the faithful even in the Primitive Church: that we may the less marvel at these men segregating themselves, and going out from the rest into several sects, which Augustine therefore called segregations

APPENDIX

These notes are from the unpublished version of the Aquinas Study Bible put together by the editor John Litteral, they are not from the Douay-Rheims Bible of 1609.

Verse 9 Appendix- Jude makes use here of the apocryphal book of the Assumption of Moses, but it does not mean that the book is inspired, but it does mean that the portion that Jude is referring to is true and worthy to be believed as inspired because Jude, who was lead by the Holy Spirit in this epistle, made reference to it, and in turn it becomes a divinely revealed fact in Scripture. There are numerous apocryphal writings that are intermingled with truth and exaggerated pious legends. (John Litteral) We even find St. Paul quoting some true passages from Pagan authors, and having been quoted by him, the quotes have all the authority of divinely inspired Scriptures (Titus 1:12; 1 Cor 15:33). (Bishop John McEvilly)

Verse 14-15 Appendix- This is a quote from the apocryphal book of Enoch 1:9. As for the question of Jude giving credit to Enoch himself as the one who prophesied, this should not be troubling at all. Who is to say that Enoch did not make that prophecy. Maybe Enoch prophesied, and his prophecy was preserved but not perfectly, at least not exactly the way that it exists now in the book of Enoch. Maybe the book of Enoch has carried some oral tradition from Enoch himself but through time has been mixed with pious legend, as other apocryphal writings do. And let us assume that Jude was guided by the Holy Spirit to quote the part that actually came from Enoch himself. (John Litteral) Tertullian says concerning the possible tradition of the book of Enoch, “I am aware that the writing of Enoch... is not received by some, because it is not admitted into the Jewish canon either. I suppose they did not think that, having been published before the flood, it could have safely survived that world-wide calamity. If that is the reason for rejecting it, let them recall that Noah, the survivor of the deluge, was the great-grandson of Enoch. He had heard and remembered, from hereditary tradition, his own great-grandfather’s ‘grace in the sight of God’ (Genesis 5:24), and concerning all his preaching. Enoch had given no other charge to Methuselah than that he should hand on

the knowledge of them to his posterity. Noah therefore succeeded in the trusteeship of Enoch's preaching". (Tertullian, On the Apparel of Women, 4.2.1.3)